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726 as it is doubtful that it contains any true dance form. It is held in the
535 open for from one to three nights depending on the size of the group engaged. It consists essentially of two things, mimicry of an onslaught by the warriors and prevision of their success by a shaman.

The men are dressed and armed for battle. Possibly they dance to the songs by jumping with both feet together. In their midst is a shaman who predicts their fate. Possibly only women sing and jump about, pretending to stab at imaginary foes with spears. Early on the morning that the war party sets out, the warriors rush at their women and children to show how they will act in the attack. This sham attack is called t'k!o'la.[48]

[756] The shaman exercises his clairvoyant powers before they set out or while encamped on the march. He jumps about in front of the men, "looking through them," and predicting who will be shot, and how the enemy will be slain. One informant had it that those for whom disaster was predicted would stay at home; another that they were too brave to do so.

714 They dance and go to war nearly naked, wearing breech clouts or
562 the short fringed skirts, but not the more recently acquired skin shirt. Their hair, and that of the dancing women too, is drawn into a single loose bunch to fall down the back, wound close to the scalp with strips of skin: deer, otter, mink, or weasel. Only women shamans may use the last. Neither sex wears basket hats with this peculiar headdress. (Incidentally, quarreling men who come to blows seize one another by the long hair.) Their faces are painted; men's white, women's red, sometimes with blood from the nose. The shaman's garb is slightly more elaborate; his hair is tied with weasel or mink, around his neck a rattlesnake skin, and the skin of a bull snake across his chest as a bandolier. On the march with the war party, he wears skunk skin and eagle feathers.

726 Shamans accompany war parties not only to fight but especially
756 to use their clairvoyant gifts in their behalf. Wounds and broken limbs are treated by them, a distinctly unusual practice for shamans, but so well attested by circumstantial detail in this case as to be beyond doubt. Wounds and fractures are sucked and the patient turned over to lay hands for further treatment.

[48] Gatschet (1:196) describes this for the Modoc. "The whoops were chanted and howled while going round in a circle for one to two hours; even now they are heard on solemn occasions. This uniform performance was, however, interrupted sometimes by feigned attacks on a supposed hostile force lying in ambush or marching past. A scalp-dance tune is added, also battle cries."

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411 the shaft is withdrawn. The tips are not poisoned.[48] However they
726 believe that those made of obsidian obtained on a mountain west of
Klamath lake are poisonous. A tale has it that an Upland Takelma
[539] shot a presumably mythical man, called Teewĭs hu'lūms (alighting
flicker), there. Crow laughed and he turned into the pillar of rock
still standing. This is presumably the widely known tale of the shat-
701 tered rock-monster. A war leader, a rich man, carries several quivers;
411 one under each arm and a third across his back. The short stabbing
lance is stone headed; the club simply a straight stick or one bearing
• 714 a knot for a head. Armor is the familiar long skin tunic and wooden
slat armor of waistcoat shape. The round hand shield is used, but not
the curtain shield, i.e., a skin hung before the body. Sock-like skin
gloves sometimes protect the forearms.

726 It is planned to arrive in enemy territory at the end of the day.
Several good runners are sent forward as scouts (gau'ulŭ'ḳdja) to
[191] look for smoke from enemy fires. Scouts do not use animal cries like
[171] those of the Northern Paiute. The camps are surprised at dawn, for,
in addition to the confusion, there is the advantage of a long day in
which to make good an escape. Yet the fight may last several days, I
was told, but it is more likely that the raiders withdraw at once unless
beset by a rallied foe. One thing sets off the intensity of this conflict
from that of the Arizona Havasupai as I found it; there never occurs
here the gesture of bravado of drawing off for refreshment before
[554] returning to the attack. Yet there is something formal about these
fights too; the leaders make a point of engaging with men of like rank
in the forefront of battle, although they do not disdain lesser men.
Warriors do not pat the mouth as they charge (go'lgi); this is done
727 only in the scalp dance. The foray usually ends with the fleeing of the
ablebodied among the enemy, the killing of the infirm, and the capture
of women, children, and such property as beads and quivers.

[114] These are kept by their captors; perhaps some division of the spoil
is made. Disputes are inevitable: Gatschet's informant describes how
he wantonly shot down a girl whom he claimed as his due rather than
let another have her.[49] Pat Kane told me that all the booty is carried
to the principal chief who asks for an accounting of the dead and
slaves. The leader enumerates how each man took slaves or scalps and
how the opposing chiefs were killed. The trophies of these chiefs are
exhibited. I doubt his statement, unless he had in mind the prestige

[48] Gatschet's informant credits the Modoc with poisoned arrows (*op. cit.*, 1:90).
[49] *Op. cit.*, 1:23.

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411 ping. The free edge of the vane is then notched throughout its length to give a serrated appearance. The butt of the arrow is cut wedge-shaped transversely to the nock.

The quiver (do'kŏnks) is slung under the left arm by a cord over the opposite shoulder so that the mouth is at the breast. A war leader, a rich man, might carry one under each arm, and a third at his back. To put on a quiver is called sodo'k!ĕ. Quivers are commonly made of tules, well dried, and twined at intervals with sage-brush bark strings. Barrett figures one thirty-two inches in length. Wealthy men, as Barrett notes,[365] had quivers of skin: raccoon, marmot, or otter. The hide is stretched over a frame of sticks or stuffed with grass that it may dry in the proper shape.

The club (dĕ'kis, ķ'ŏ'plĕs, or ķŭ'pgŭs, perhaps several types) is a limb of a tree having a knot to serve as the ball-head. Others are simply long sticks.

The spear (yŏ'ķmŏm) is a short stabbing lance, four to six feet long, bearing a large obsidian blade. The spear is rather the weapon [726] of a woman than a man. In the course of a raid on the Upland Takelma, the Klamath chief Lɪle'ks stabbed their chief through the throat after he had been shot down.

• 714 Both the long skin tunic and slat armor are in use. The tunic (kŏķ!no'ls) of elk hide, alternatively of bear or deer skin, hangs to the calf, has holes for the arms, and is tied together down the sides. This is a single layer of skin, except that a small separate piece of buckskin (called sĕpŏ'kdilɛ) might be worn under it as additional protection for the front of the trunk. Slat armor (dă'lŏķ) is the familiar waistcoat form; vertical wooden slats, two inches wide, split from any sort of tree, and twined with nettle cords. It is long front and back, but necessarily short under the arms, opens in the front, and ties over the shoulders with buckskin thongs.

The round hand shield (snoto'wĭte) is but little used, to judge from my informants' ignorance of it. This is strange for it may well be suspected as of recent introduction among them from Plains-like tribes to the northeast. It was described as eighteen inches in diameter and of unknown material, but undoubtedly skin. These informants knew nothing of the use of a skin as a shield hung like a curtain in front of the body.

The arms are sometimes protected by mittens (wăkăpks) of arm or elbow length. These are sock-like affairs of coyote or other fur.

[365] *Op. cit.*, pl. 20, fig. 1, 255.

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hood of my elderly informant. This is a simple one-piece affair, shown diagrammatically in figure 21*b*. The upper is cut to form a long tongue. It is sewn along the toe and one side, and up the heel.[245]

Snowshoes may be conveniently described at this place. The snowshoe (ni') is the circular Californian form; a hoop of tough service berry wood, about twelve inches long by six wide.[246] Within the hoop is a net of thongs on which the foot is placed; tie strings are drawn up about the ankle. My woman informant drew a sketch showing five parallel longitudinal thongs crossed transversely by five others, also parallel, thus forming a simple rectangular web. This may well have been merely diagrammatic, since five is the pattern number. Kroeber illustrates a more intricate pattern of webbing, a central lozenge filled by transverse lashings and connected with the frame by others.[247] Barrett illustrates a snowshoe with still a third style of web. This seems to be a single longitudinal strip of skin, crossed by three others.[248] Such shoes are also used when wading in the marshes.

Mittens (wäkä'pks) of coyote or other fur are worn in cold weather, possibly by men alone. They are also used for protection in war. These are sock-like, without fingers, and of arm or elbow length. A muffler (sau'kaks) is also made of skin.

The woman's skin dress (goke) is the long woman's garment of the Plains tribes, completely covering the body to the mid-calf. Unlike the corresponding man's shirt, these are worn most of the time, especially in winter. In summer the lighter unbeaded dresses are used. This is not essentially a dance costume, although worn at the war and scalp dances. But these are held outdoors at night; and during the shaman's dances in the earth-lodge, the fringed skirt only is worn because of the great heat. It is possible, of course, that this is a rationalization of etiquette, for if the shaman's dance is older than the forms of war and scalp dance now in use, there may be an association of the older fringed skirt with one and the newer skin dress with the other. There can be little doubt that the fringed skirt is the antecedent form. Plains influences appear to be recent, and

[245] This has been redrawn from a sketch made by my informant. On the Yakima reservation moccasins of this type have a tab at the heel, which my informant may have omitted.

[246] Coville (Notes, 94) states that "the frames of snowshoes are usually made of willow wood. The mesh in old times was commonly made of the Rocky Mountain flax, *Linum lewisii*, less commonly of nettle fiber, *Urtica breweri*."

[247] Handbook, fig. 68*a*; evidently taken from Mason, Aboriginal American Basketry, 215.

[248] Material Culture, 255, pl. 17.

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	Klamath form	*Links with:*
Mats	Extensive use	Oregon?, Northwest Coast to Columbia r., Plateau.
	Mat needle	s. Northwest Coast (and northward?), Washington, Oregon?
Tanning	Smoke-tan	Modoc, Shasta, Achomawi, Wishram, Nez Percé; Basin, Plateau, Plains (and elsewhere?—probably not Northwest Coast).
Fire drill	Compound	Puget sound, Takelma, Modoc, Washo, Lemhi, Wind R. Shoshoni, Crow, Navaho, Hopi.
Spoon	Paddle	California s. to N. Miwok.
Bow	Sinew-backed	Arctic, Northwest Coast, Plateau, Washington, Oregon, California s. to Tehachapi, Basin, Southwest, w. Plains.
	Flat; constricted grip	N. w. California, Northwest Coast.
Arrows	Stone heads	(Not the bone heads of Northwest Coast and w. Washington, where stone heads are scarce.)
Armor	Tunic	Northwest Coast, Plateau, Oregon, N. California, Basin, Southwest (and southward?).
	Slat or rod	Alaska to Maidu (Tlingit, Plateau, Oregon, Washington, N. California).
Shield	Round	Plateau, Basin, Plains (not California).
Dress	Fringed skirt	Coast area west of Cascades-Sierras, probably Basin.
	Men: Plains shirt	Plateau, Basin, Southwest, Plains.
	Women: Plains dress	Plateau, Basin, Plains.
	Decorated band on robe	Plateau? (Wishram, Nez Percé), Plains.
	Tule slippers	Modoc, Achomawi, Atsugewi, Paviotso.
	Three-piece moccasin	Plateau (moccasins are also N. and central California, Basin, Southwest, Plains, and eastward).
	Basket hats	N. California (=Plateau type?; other types, Northwest Coast, Basin, s. California).
Hairdress	Braids for both sexes	Plateau, Plains.
Combs	Porcupine tail	Achomawi, Northern Maidu.
Head deformation	Fronto-occipital	s. Northwest Coast to Alsea, Siuslaw, and Klamath.
Tattooing	Women: chin lines	w. Arizona, California, Takelma (Oregon in general?). (Not Plateau? and Northwest Coast.)

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The judicial function of chiefs, dispensing fines and punishments, is known to have been derived from the Columbia river tribes at this time. 177 622

Some trade articles not manufactured by the Klamath also pertain to this era: parfleches, skin bags, and buffalo hides from Warm Springs and the Dalles, flat basketry bowls from Pit river through the Modoc, and beads, even dentalia, from the same southern source or from the Shasta. 439

The second quarter of the last century saw the coming of the horse. Ogden remarked on only one among them in 1826, but they began to be obtained in numbers, probably from Warm Springs, about 1840. There can be little question that with the horse came elements of Plains culture from the half-Plains tribes of the Columbia-Snake, the adoption of predatory habits, and the great stimulus to slave-raiding and to slave-trading with the people at the Dalles on the Columbia. 177 231

Both tradition and inference assign Plains traits to this period. The relative newness of Plains style of dress is attested by the incompleteness with which it was adopted. It was never the universal garb, but confined to the wealthiest, and, most significantly, proscribed at the performances of shamans and the Ghost dance. Further, men did not wear Plains costume to war and set out on their raids afoot, even after the acquisition of horses, which suggests that the new accouterment and habits had not taken firm root. The circular shield, which also was never in general use, may well have come in at this time. The earlier types of Plains garments here were only simply decorated or not at all. It is known that the elaborate beading of the yoke and the use of scalps, etc., for appendages on women's dress, and the painted designs on men's shirts, are much more recent than the first adoption of these garments. These local changes probably reflect a similar transformation in decoration in the southern Plateau. Possibly the dome-shaped sweat-lodge was introduced at this early period. It seems to have been displacing the small earth-covered affair for some time. But the latter is also generically the eastern type, not the Californian, and is without doubt older than this incursion of Plains elements in the early nineteenth century. Finally, I cannot avoid the feeling that the sense of tribal solidarity, in which, even though but slightly developed, the Klamath differ from their Californian neighbors, dates from this contact with Plains-like peoples. 177 [291] [714] [291] [531] [343]

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
Clubs																
1055. Stone clubs	-	+	+	+	-	-	-	-	+	+	-	-	-	-	-	- 411
1056. "Slave killer" (animal figure)	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	- [532]
1057. Paddle-shaped	-	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-
1058. Imported		.	+	-	-	-	-	-	-	-	-	-	-	-	-	-
1059. Natural cobblestone, cylindrical	-	-	-					-	+	+	-	-	-	-	-	-
1060. Wooden clubs	+	+	+	-	-	+	+	+	+	+	-	+	+	+	-	+
1061. Natural limb	+	+	+	-	-	+	+	+	+	+	-	+	+	+	-	-
1062. Used in brawls or to kill salmon only	+	+							+	+	-	+	+	-	-	-
1063. Ball- or knob-ended	+	+	+	-	-	-	-	-	-	-	-	-	-	+	-	+
1064. Stone or horn spike insert	-	◔	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1065. Straight rabbit club	-	+	-	-	-	-	+	-	-	-	-	-	+	+	-	+
1066. Stone head encased in buckskin	-	(+)	.	.	-	-	-	-	-	-	-	-	-	-	-	-
Fighting Spears																
1067. Spear used in war	◔	+	+	-	◔	◔	-	+	-	-	+	+	+	+	-	- [726]
1068. Thrust mainly	(+)	+	+	-	-	-	-	+	-	-	+	+	+	+	-	-
1069. Flaked stone point	(+)	+	-	-	-	-	-	+	-	-	+	+	+	+	-	-
1070. Bone or horn point	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-
Daggers, Slings, Bola																
1071. Obsidian knife or dagger	+	+	+	+	+	◔	-	+	+	+	-	+	+	-	-	-
1072. Center section buckskin-wrapped	-	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-
1073. Hafted wooden handle	-	-	-	-				+	+	+	-	+	-	-	-	-
1073a. Bone dagger, awl-shaped	-	-	-					◔	◔	◔	-	-	-	-	-	-
1074. Sling	-	+	+	-	-	-	+	+	+	+	-	-	+	+	-	+
1075. Used for war	-	+	.	-	-	-	+	+	+	-	-	-	+	+	-	-
1076. Used for hunting	-	+	+	-	-	-	+	-	-	+	-	-	-	-	-	+
1077. Used as toy	-	+	+	-	-	-	-	+	+	+	+	-	-	-	-	+
1078. Clay shot	-	◔	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1079. Rocks for shot	-	+	+	-	-	-	+	+	+	+	+	-	+	+	-	+
1080. Bola	-	-	-	-	-	-	-	-	-	-	-	.	◔	◔		.
Armor																
1081. Rod jacket	◔	+	+	+	+	+	+	-	+	+	+	-	-	-	-	- 714
1082. Hide tunic, no rods	◔	+	+	-	+	+	◔	+	+	+	+	-	-	-	-	-
1083. Hide helmet	(+)	+	+	+	+	+	+	+	-	+	-	-	-	-	-	-
1084. Circular rod shield		-				◔	-	-	-	-	-	-	-	-	-	-
1084a. Hide curtain as shield	-	+	(+)	+	-	-	-	+	-	-	-	-	-	-	-	-
Household Implements																
Mortars and Pestles																
1085. Bedrock mortar	-	-	-	-	-	◔	◔	-	-	-	+	+	+	+	+	◔ 412
1086. Portable stone mortar	+	+	+	+	+	+	+	-	-	+	+	+	+	+	+	+
1087. Outside rough hewn	-	-	-	-	+	+	+	-	-	+	-	-	-	-	-	-
1088. Outside shaped and smoothed	+	+	+	+	+	+	+	-	-	-	+	+	+	+	+	+
1089. Found locally, used commonly	+	+	-	-	-	-	-	-	-	-	-	-	+	+	+	-
1090. Found locally, not used for grinding food	-	-	+	+	+	+	+	+	-	+	+	-	-	-	-	◔
1091. Found locally, used by shaman	-	(+)	+	◔	-	◔	-	-	-	-	◔	-	-	-	-	- [756]
1092. Regarded as animate object	-	-	+	+	-	+	-	-						-	-	◔ [774]
1093. Regarded as dangerous or poisonous	-	-	+	+	-	+	-	◔	-	◔	+	.	-	-	-	◔
1094. Made by myth character	-	-	-	-	-	-	.	-	-	◔	.	-	-	-	-	◔ [773]

		Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NS
726 535	o2824. Held ... days before fight	–	–	2	–	–	–	½	½	1	½	6	–	–	–
	o2825. Lasts ... days	–	–	–	–	–	–	–	–	–	1	–	–	–	–
	o2826. Lasts ... nights	–	–	2	–	–	–	–	–	½	–	5	–	–	–
	2827. Part of night only	+	+	+	+	+	–	+	+	+	–	+	–	–	–
	2828. At or near village	–	+	+	+	+	–	+	–	+	–	+	–	–	–
	2829. Outside in open	+	+	–			–	+	+	+	+	+	–	–	–
	2830. Inside in sweat house, around pole	–	–	+			–	–	–	–	–	–	–	–	–
	2831. Dancers abreast in row	+	+	+	+	+	–	+	–	–	–	–	–	–	–
	2832. Dancers in circle	–	+	+	–	–	–	–	–	+	–	–	–	–	–
	2833. Each person runs around	+	+	+	–	–	–	–	+	–	+	+	–	–	–
	2834. Carry bow and arrows	+	+	+					+	+	+	+	–	–	–
	2835. Talk to arrows	–	.	+					+	+	+	.	–	–	–
[562]	2836. Shoot at human effigy	–	–	–	–	½	–	+	–	–	–	–	–	–	–
	2837. Men only dance	–	+	+	+	–	–	+	+	+	+	–	–	–	–
	2838. Men and women dance	–	–	–	–	+	–	+	–	–	–	+	–	–	–
	2839. Women carry feathers	–		–				+	–	–	–	.	–	–	–
[533]	2840. Women sing for men	–	+	–	–	+	–	+	–	–	–	–	–	–	–
	Painting, Headdress														
714	2841. Contestants paint	+	+	+	+	+	+	+	+	+	+	–	–	–	½
	2842. Red	–	–	+	+	.	+	+	–	–	+	–	–	–	.
	2843. Black	–	–	+	–	+	+	+	+	+	+	–	–	–	.
	2844. White	+	+	+	½	+	+	+	–	–	+	–	+	–	.
	2845. Face	+	+	+	+	+	+	+	+	+	+	–	–	–	.
	2846. Arms	–	+	+	+	+	+	+	+	+	–	–	+	–	.
	2847. Body and legs	–		+	+	+	+	+	+	+	+	–	+	–	.
	2848. Stripes	–	+	+	+	+	+	+	+	+	+	–	+	–	.
[76]	2849. Variable patterns	+	+	+	+	–	+	+	–	+	+	–	.	–	.
	2850. According to guardian spirit	–	+	–	–	–	+	+	–	–	–	–	.	–	–
	2851. Head net	–	–	–								+	+	–	–
[30]	2852. Headband	–	–	–					+	+	+	+	+	½	–
	2853. Bone hairpins	–	–	–					½	½	½	–	–	–	–
	Procedure														
	Declaration and Manner of Fighting														
726	2854. Declaration of war	–	–	–	–	–	–	–	+	+	–	–	–	+	–
[721]	2855. Prearranged encounters	½	–	–	–	–	–	–	–	+	–	–	–	+	–
	2856. Surprise attacks	½	+	+	+	+	+	+	+	+	+	+	+	–	+
	2857. Early morning, before dawn	+	+	+	+	+	+	+	+	+	+	+	+	–	+
	2858. Scouts	+	+	+	+	+	+	+	+	+	+	+	.	½	+
	2859. Use owl calls, etc.	½	+	+	–	–	–	½	+	+	+	+	.	–	.
	2860. Hand-to-hand fighting	½	+	+	+	+	+	–	+	+	+	+	+	–	–
	2861. Shaman sings											+	+	+	–
	2862. Men killed	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	2863. Women killed	–	+	+	–	+	–	+	+	+	+	+	+	–	+
	2864. Children killed	–	+	+	–	+	–	–	+	+	+	+	+	–	+
	Captives														
727	2865. Prisoners taken	+	+	+	½	+	+	+	+	+	+	–	–	–	–
	2866. Women: young	+	+	½	+	–	–	+	+	½	½	–	–	–	–
	2867. Children	+	+	+	–	+	+	+	+	+	+	–	–	–	–
	2868. Mainly	+	+	+	–	.	+	+	+	+	+	–	–	–	–
	2869. Women captives killed	–	(+)	–	–	–	–	+	½	+	+	–	–	–	–
	2870. Kept month or so before being killed	–	.	–	–				+	+	+	–	–	–	–
	2871. Abused, mistreated	–	.	–	–				+	+	+	–	–	–	–

411 single shaft, no head used for war. String attached to arrow to retrieve. (AW: in myth Butterfly shoots arrow with string attached; arrow-chain motif.) Arrow poison made from blood.
[413] Arrow straighteners and smoothers.--1-piece stone straightener with incised design, used mainly for cane shafts; heated before using. Shooting techniques.--Secondary arrow release. Mongolian arrow release. Clubs and spears.--Manufactured cylindrical stone club. Curved rabbit club. Spear with wooden point. Spear thrower. Daggers and armor.--Horn, wooden dag-
[714] gers. Bark armor. Rawhide shield, round or rectangular.

Household Implements

412 Mortars and pestles.--Portable stone mortar,
415 outside natural. Coiled hopper basket; hopper basket stuck fast to pounding slab with pitch. Stone pestle with bulb end and slender body. Metate used on both sides. Loop-handled muller. Brushes.--Leaves glued to stick with pitch. Porcupine tail, rodent tail for mealing. Stirrers, lifters, spoons, knives.--Looped-stick stirrer. 2 sticks, bound at 1 end, for stone tongs. Horn spoon used by men only. Tortoise-shell dipper. Gourd dipper. Rodent foot as spoon. Cane knife.

Manufacturing Implements

413 Net shuttle, drills, fire making, mauls.--Flat round stick, bone or horn 1-piece shuttle. Vise for drilling: split stick, hide. Stone bowl to carry coals. Pear-shaped stone maul; partly shaped stone maul. Adzes, axes.--Curved-handle adz; D-shaped-handle adz; elbow-shaped-handle adz. Stone, bone, horn, shell blades.

MANUFACTURES

Textiles

285 Baskets: weaves.--Coiling: rods vertical; rod-and-splint foundation; grass-bundle foundation. Coiling toward right of worker. Awl enters inside of basket. Start a piece of hide.
415 Baskets: uses and shapes.--Seed beater of wicker weave. Deep sifter or winnower, pointed bottom, Hupa type. Boiling basket in diagonal twine. Necked water bottle in plain twine. Necked water bottle with earth smeared over pitch. Bell-shaped, Pomo-type burden basket; cylindrical or barrel-shaped burden basket. Elliptical coiled storage basket, Pomo type. Tulare "bottleneck" baskets. Cylindrical side-opening
415 dance basket, Hupa type. Baskets: decoration.--
531 Break in banded woven ornament, to let soul out. Feather decoration on rim or shoulder. Entire basket feather covered. Patterns painted on
854 baskets. Cradles.--Deep, Pomo-type sitting

000 2 arrows simultaneously from bow in war; informant's father authority for this.

1048. MM: For shooting game. For shooting in war, arrow is underneath bow.

1049. SE, SW, At, AW: Rich man uses skin of gray fox, otter; ordinary man uses skin of raccoon, wildcat, kit fox, fawn. WT: Spotted fawnskin. WM: Rich man uses otter, fisher skin; sign of wealth. Ordinary man uses fawn, wildcat skin.

1064. Mo: Purchased or traded for; wealthy persons only.

[411] [718] [718] 1067. Kl: Denied for pre-white days; "now people use spears." At: Ascribed to Kl; denied for At. AW: "Yana used obsidian knife on an 8-ft. stick."

Daggers, slings, bola; armor.--

1071. AW: Obsidian "butcher knife"; jabbed.

1073a. WT, WM, WS: See 2853 and note.

1078. Mo: Natural clay balls, or moist clay picked up, rolled between hands.

1080. MF, MM: Single rock, shaped, 1 end heavier than other, tied to 1 end of string. A MF relative of informant, who had never seen any specimens of this implement but had heard it described, voluntarily likened it to bola.

● 714 824 1081. Kl: Made of split serviceberry stalks, woven into form of tunic; tied together on right side, under armpit.

1082. Kl: 1-piece; no sleeves; 2 arm holes; tied together on 1 side and at top, over 1 shoulder. Arrow unable to penetrate such. AE: Ascribed to Kl; said to have been made "like an apron, lacking any back piece."

000 1084. AW: String in center, by which to hold shield. Used also against guns, in recent times, but "didn't work."

Household Implements

Mortars and pestles.--

[412] 1085. Among several groups bedrock mortar used chiefly for substances which require hard pounding, such as acorns. AW: Pit mortar in solid rock, used by shaman to pound his poison; regarded as "dangerous." AE: Informant stated pit mortars occur in vicinity of Fall River (AW area); used, according to him, to pound acorns in (see above). MV: No rocky outcrops suitable for this type mortar present in area.

1090. MV: "People did not want to have anything to do with objects which had been already made." See also note 1093.

1091. Mo: Small mortars used to keep paint in. SW: Not only mortar, but small stone pestle of "dangerous" variety (found, not manufactured) used by doctor. When treating patient, shaman sends this pestle upward; it travels by short cut to road which dead traverse, and blocks this road, so dead person cannot travel over it; "then there is a chance for the doctor to cure the person, since the road is blocked." Old

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

000 one in a series of similar butcheries. Apparently it occurred in 1852, and the particulars are all given in Texts, pages 13 and 14.

175 101 131 One of the earliest reports upon these tribes made to the Bureau of Indian Affairs at Washington is that of Joel Palmer, Superintendent of Indian Affairs for Oregon, dated Dayton, Oregon, September 11, 1854. Palmer states that the lands of the Klamath Indians extend upon the eastern base of the Cascade range for about thirty miles east, and that east of them live the "Mo-docks," who speak the same language as the Klamaths; and east of these again, extending farther south, are the "Mo-e-twas" (Pit 175 River Indians). These two last-named tribes have always evinced a deadly 648 hostility to the whites, and the Modocs boasted of having within the last four years murdered thirty-six whites. Palmer entered into an agreement with the Klamath Indians to keep the peace with the white people, and also sent messengers to the Modocs and Pit Rivers, believing that henceforth [161] the immigrants would be spared from their attacks. The Klamath Lakes were then enfeebled by wars with the surrounding tribes and by conflicts among themselves, and were said to number but four hundred and fifteen souls. He counted seven villages on Upper Klamath Lake, two on Pliock Creek (P'laíkni or Sprague River), three on Toqua Lake (Túkua), and one 175 on Coasto (Kobáshti) Lake.* The Indians had some guns, horses, camp 411 equipage, and the aboriginal war-club and "elk-skin shield" (kaknō'lsh). 231 Little Klamath Lake he calls An-coose, a corruption of Agáwesh.

714 Neither Klamath Lake nor Modoc Indians have taken any part in the great Oregon war of 1854–'56, although their sympathies were of course strongly in favor of the aboriginal cause.

000 For the year 1854 Powers records a battle fought by Captain Judy against Modoc and Shasti Indians on the Klamath River, north of Yreka, in which some women of the Shasti were killed.

The Report of 1859 speaks of continued hostilities on the side of the Modocs against passing immigrants and of the murdering of a party of five white men in Jackson County, Oregon. Two of the murderers belonged to the tribe of Chief Lelékash, and three of the perpetrators were seized and killed by the Klamath Indians (page 392).

* This would make only six, not seven, villages.